

THE
PROPHECIE 4
of Agabus, con-
cerning a generall Famine
to come vpon the
worlde:

Together with a beneuolence for
the most distressed: set out by
Peter Barker Minister at
Stoure-paine.

4

Luke 15.17.

*How many hyred seruants in my Fa-
thers house haue bread enough, and
I die for hunger.*



LONDON
Printed by Thomas Creede.
1597.

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THE PROPHECIE OF Agabus, concerning a generall famine to come vpon the world, together with a beneuolence for the most distressed.

Act 11.27. In those dayes also came Prophets from Ierusalem vnto Antioch.

28 And there stood vp one of them named Agabus, and signified by the spirit, that there should be great famine throughout the world, which also came to passe under Claudius Caesar.

29 Then the Disciples euerie man according to his ability, purposed to send succor vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hands of Barnabas and Saule.



THe Arke of Noah,
Ge. 7. 9. was a figure
of the church, wher
into Iewes & Gen-
tiles, cleane and vn-

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cleane should one day bee gathered. Ierusalem is walled about, *Psal.* 122.7. and there the Church of God is inclosed. But *Zac.* 2.4, Ierusalem shal be inhabited without wals. There it is laid common as dispersed far and nigh ouer the face of the earth. Two commissions are giuen to the Apostles, the former with limitation. *Matt.* 10.5 *Go not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not.* The latter was without restraint. *Mat.* 28.19. *Go and teach all Nations.* In the first the partition wall standes vp: In the second that partition wall is broken downe. *Ephe.* 2.14. *Mat.* 22.2. *The kingdome of Hcauen is like vnto a certaine king which married his sonne.* The feast is made vnto all people. *Esay* 25.2. Therefore both Iewes
and

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and Gentiles are bidden to it. *Mat.*

22. *They that dwell a farre of shall come and sit do^{wn}e. Mat. 8.11. The poore and the rich shall eat and bee satisfied. Psal. 22. 26. 29. May eat and drinke cheape enough. Esay. 55.7.*

But though there be no differēce betweene the cleane & vncleane. For *Peter* in the Chapter before, *Acts 10.* falling into a traunce, and seeing both sorts come downe to him in a vessell, heareth a voice, *Arise Peter kill and eate:* though the stewardestes and commissioners of the high God, might distribute the food of the soule, and make all nations without stop partakers of it. And therefore *Barnabas & Saule* come vnto *Antiochia* in the verse before, and certaine Prophets also came from *Ierusalem* vnto *Antiochia*, though (I say) the famine of

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the bread of life shuld last no longer, the date was out, & the hand writing cancelled, yet *Agabus* in this place telleth and foresheweth another famine, a great famine of material bread, which shuld come vpon all nations, in the world. In the intreatie wherof, I will speake first of the famin it selfe. 2, of the effects it wrought. Cōcerning the famin: 1, It is foreshewed, where I obserue, 1 the meanes by which it was reuealed to the Prophet, which was the spirit. 2, The ende why it was reuealed, which was that he might signify it to y^e people 2 The famin is brought, where I obserue the time in which it was brought, to wit whē *Claudius* was Emperor of *Rome*: 2, The reason why it was brought, which is here suppressed, because *Claudius* himselfe

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himselfe (as it is written) was immoderately giuen to excesse, and therest of the world ready to surfeit in their diet.

Concerning the effect this famine wrought: it caused the disciples in *Antiochia* to send succor & reliefe to their brethren in *Iudea*, which were more distressed then themselves, where I note, 1, their charitie, 2, their discretion.

Touching their charitie, I mark, 1, their charitable mind, they *purposed to send succor*: 2, their charitable practise shewed two wayes.

1, They made a beneuolēce, *which thing they also did*: 2 they kept it not in their hands but sent it away, *and sent it*.

Concerning their charitable minde, in that they purposed to giue, I obserue, 1, the qualities of

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the givers in whom there was:

1. A readinesse without delay, noted in the circumstance of the time, *As soone as the famine came, Then, &c.*

2. A willingnesse, without compulsion: they did not impose law one vpon another: *But euery man purposed.*

3. The quantitie of the gift, they which had much, gaue much, they which had litle, gaue litle, *Euery man according to his abilitie.* Their discretion appeareth.

1. In choosing trustie messengers who should carrie their beneuolence, *as Barnabas and Saule.*

2. In appointing wise men to receiue it, which might distribute to euery one, as euery one had need: *They sent it to the Elders.*

By the spirit. The meanes by which

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which the famine was foreshewed
was *the spirit of God*. The prophe-
cies in the Scripture are not of any
priuate motion, men did not speak
of their owne heades, but holy
men of God spake as they were
moued by the holy Ghost. 2. *Pet.* 1.
20. The prophets are called criers
as *Iohn Baptist*. *Mat.* 3. 3. and criers
speake nothing but that which is
first put into their mouths, there-
fore *Esay* makes a noise after the
maner of criers. *Esay* 55. 1. and
heares the voyce of God saying,
Crie, *Esay* 40. 6. And he said. *What*
shall I crie? *All flesh is grasse, and all*
the glory thereof as the flower of the
field. The voice of the Prophets is
like a Trumpet. *Esay* 58. 1. They
must set the trumpet to their mouths
Hos. 8. 1. And blow the trumpet in
Zion. *Ioel.* 2. 1. But the breath of
the

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the Lord must blow it, otherwise
it giueth but an vncertaine sound,
and false alarum. There is a doore
of the heart: *Acts* 16. 14: & a doore
of the lips, *Pf.* 141. 3: and he which
hath the key of *Dauid*, *Reuel.* 3: 7.
must open the doore of the heart,
and let the worde in, before the
Prophet open the doore of the
lips to let the worde out, *Ezech.*
10. 11. Therefore the Lord tea-
cheth *Balaam* what to say, and putteth
an answer in his mouth. *Num.* 23.
5. Therefore *Iosua* before he deli-
uers the matter, and telleth the
children of Israel what shal come
after, vseth this preface, *Come hither*
and heare the wordes of the Lord
your God, Therefore *Elihu* is taught
by God, before he would be tea-
cher to *Iob*: his heart did speake
before his mouth. *Iob* 33. There-
fore

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fore *Jeremie* must eate the words
Jer. 15:16: and *Ezechiel* must eate
the roll wherein the prophecies
are written, and then speake to the
house of Israel: *Ezech. 3. 1.* And
John must take the little booke out
of the angels hand, and eate it vp,
and then prophetic againe among
the people: *Rev. 10:10:* and *Agabus*
must be foretaught by God, and as
it were eat the prophetic concer-
ning famin, & then giue notice to
the world, how litle they shal eate
that God will giue them cleannes
of teeth in al their riches & scarce-
nesse of bread in all their habitati-
ons. That which the ministers are
here to learne is to deliuer no-
thing vnto the people, but that
which they haue gathered out of
Gods word: Euery minister must
be a *Moses*, & speake al, *Ex. 7:2:* he
must

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must be an *Isaac*, and speak more but all. *Gen.* 27. 37. e Hm must teach. 1. *Tim.* 4. 11. the good and right way. 1. *Sā.* 12. 13. If any teach otherwise let him be accursed. *Gal.* 1. 8. That which I haue written saith *Pilate*, *Iohn* 19. 22. As if he should say, that which I haue written truly, shall continue written without alteration. That which God hath spoken, he hath spoken once or twice. *Psal.* 62. 11. That his worde might be like the *Medes* and *Persians* which altereth not. *Dan.* 6. 12. If any man shall add to God shall add vnto him plagues if any shall diminish of his worde God shall take away his part out of the booke of life. *Reu.* 22. 18.

That which the people generally are here to learn, is first in respect of the message that is brought. If

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and doctrine which is deliuered,
1 To giue eare vnto it with diligence. That which *Sarah* saith, *Ge.*
21.10. The scripture saith. *Gal.* 4.
30. That which the Prophet speaketh, God speaketh by the mouth
of the Prophets. *Luk.* 1.70. The
worde of the Apostles is the preaching of God. *1. Thes.* 2. 13. The
good doctrine commeth from aboue. *Iob* 29. 22. The people haue
it from the minister, as it were at
the second hande, they must not
therefore doe as *Samuel* did, who
thought the Priest called him, and
so after the first, second, and thirde
call, go and sleepe: but do as *Samuel*
after did, and when we know
it is the Lord that calleth vs, in token
of attention, say with *Samuel*,
Speak Lord thy seruant heareth. *1. Sa.*
3. If God speaketh, let not man be
a deafe

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a deafe Adder. If *Paule* preachers
fall not with *Entichus* into a dead
 sleepe: *Acts* 20:9: Gaze not a
 bout, but if Christ expound the
 Scripture, let the wandering eye
 bee fastened on him: *Luke*
 20: Doo not, as though thou
 haddest with *Malchus* thy right
 care cut off, bring onelic
 left care to the Sermon, but
 with *Moses* draw neare to learn
 Exod: 3: 3: With *Iacob* note
 saying: *Gen:* 33: 11: If God offer
 the foode of the soule, let hung
 be thy sauce, and bring a stomache
 with thee: if he bringeth the wa
 ter of life, say with *Sisera*, Given
 water, for I am thirstie: *Iud:* 4: 9: speak
 rather with *Samson*, I die for this
 Iud: 15: 18: Secondly, because
 the spirit speaketh, we must heare
 with reuerence, in token whereof

Egbert

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Eglon, whē *Ehud* tels him he hath
a message from God, dooth arise.
Jud: 3: 20: as *Balaak* must: *Num: 23:*
18: and *Moses* puts his shooes frō
his feet: *Exod: 3: 5:* and *Maria* sits at
Jesus feet, & heares his preaching
Lu. 10: 39: whē the law was giuē,
there was thunder and lightning
and a thick cloud vpō the mount,
Sinai was all on smoke, and all the
mount trembled exceedingly: *Ex:*
19: that the people might pro-
strate themselves before the lord,
and receiue it with reuerence, and
with diligence & reuerence
in hearing, are the outward duties
wee must performe, because God
speaketh. The inward dutie wee
owe is meditation: Let not the vir-
tue in be as a broken vessell, but whē
he hath heard *Christ* speake,
keepe all these sayinges in her
heart: *Luke: 2: 51:* Let not
Sermons

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Sermons bee as Musicke, which
once ended, there is no more re-
membrance of it: there must bee
vertue to retain a portion, if we will
haue it worke within vs. The
cleane beastes haue not presently
done with their meate as soon as
they haue eate it, but chew the
cud, and bring it vp againe, and
again, and still do find a sweetnesse
in it. Let the seruant be labouring
in the field. *Luk. 17. 7.* and labour-
ring in the house, *ver. 8.* Let *Ma-
tha* go out to meete Christ, & *Ma-
rie* keepe within doores. *Iohn*
20. Let there be the care without
and the heart within, let there be
action, let there be cōtemplation
let there be hearing, let there be
meditatiō, God hath ioined them
together. *Mal. 2. 2.* man must not
put them asunder:

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And as we must performe these duties because it is the spirit that speaketh, so because the ministers are the mouth by which he speaketh, in respect of them we must take heed that on the one side we do not persecute, reuile, or think basely on them for their doctrine. If *Haman* abuseth *Dauids* messengers, hee abuseth *David*, *Sam. 10.* They which contemne the Embassadors, despise those that sent them: if the dogge doth bite the stone, hee would bite him that throw it, and he that killeth the dogge meanes no good to the maister: if *Satan* stay *Jabs* seruants, his malice reacheth to *Iob* himselfe. And on the other side we must take heed we think not better of the means then of the author of goodnesse. The corne is *Pharises*, though *Ia-*

B

Seph

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Sermons bee as Musicke, which once ended, there is no more remembrance of it: there must be vertue to retain a portion, if we will haue it worke within vs. The cleane beastes haue not presently done with their meate as soon as they haue eate it, but chew the cud, and bring it vp againe, and againe, and still do find a sweetnes in it. Let the seruant be labouring in the field. *Luk. 17. 7.* and labouring in the house, *ver. 8.* Let *Maria* go out to meete Christ, & *Mary* keepe within doores. *Iohn 20.* Let there be the care without and the heart within, let there be action, let there be cōtemplation, let there be hearing, let there be meditatio, God hath ioined them together. *Mal. 2. 2:* man must not put them asunder:

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And as we must performe these duties because it is the spirit that speaketh, so because the ministers are the mouth by which he speaketh, in respect of them wee must take heed that on the one side we do not persecute, reuite, or thinke basely on them for their doctrine. If *Haman* abuseth *Dauids* messenger, hee abuseth *David*, *Samaritan*. They which contemne the Embassadors, despise those that sent them: if the dogge doth bite the stone, hee would bite him that throweth it, and he that killeth the dogge meanes no good to the maister: if *Satan* slay *Jabs* seruants, his malice reacheth to *Iob* himselfe. And on the other side we must take heed we think not better of the means then of the author of goodnesse. The corne is *Pharises* though *Ios*

B

Seph

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seph must deliuer it. *Ge.* 14. 55. Christ
multiplieth the loaues, & disciples
do but giue to the that sit down,
Ioh. 6. 11. It was Christ who raised
Alzarus, other did but loose him &
let him go, *Iob.* 11. 43. To blame
are those men of *Lystra* to sacrifice
vnto *Paul*, *Act.* 14. 13. and the men
of *Israel* to gaze too much vpon
Peter. *Act.* 3. 12. *Paul* may plant
and *Apollon* waters, but God giueth
increase: if *Peter* take a multitude
of fishes, hee fallēs downe and
suffere. *Luke* 5. 8. Sette not more
by the seed leape then by the vertue
of the seede, and loue of him
that sowe it in prayse. not more
the condite pipe then the spring
head, from whence the Water
floweth. So to reuerend iudges
Lastly let the prognosticators and
diuiners especially here learne

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to keepe silence: they must not enter vpon Gods freehold, the stars doo not prognosticate a true euent, what health, what wealth, what weather shall befall, it must bee *Eliab* that tels *Ahab* there shall beneither dewe nor raine these 3. yeeres & 6. months *1. Reg. 17. 2.* & the same *Eliab* that foretelleth the time of much raine *1. Reg. 18. 41.* if *Hezechiah* bee weakened and sore broken, if his health be past away as a cloude & his soule be powred out vpon him, it must bee an *Esay* that must tell him hee shall liue fiftene yeeres longer, *Esay 38. 5.* If there be marrow to the rich mans bones, health vnto his nauell, no feeblenesse to his flesh, none but GOD can say, *This night will they fetch away thy soule from thee. Luke 12. 20.* If at any time there

be

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be an extreame famine in *Samaria*,
that the faire virgins & yong men
do periſh for thirſt, and God will
not helpe them with the barne or
with the winepreſſe, that they
eate the fleſh of their ſonnes, and
the fleſh of their daughters they
deuoure: it muſt bee an *Eliſha*
that can propheſie plenty, to mor-
row this time a meſure of fine
flower ſhall be ſolde for a ſhekel,
that is to ſay, twenty pence, and
two meſures of barley for a ſhekel
in the gates of *Samaria*, 2. *Reg.* 7.
If there bee plentie in the world
that God doth bleſſe it with hea-
uenly bleſſings from aboue, with
b'leſſings of deepe that lieth be-
neath, & men ſit by the fleſh-pot
and eate bread their belly full:
God ſend them corne, and wine
and oyle, and they are ſatiſfied
there

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therewith, then it must be an *Agabus* that signifieth by the spirit, the great famine that should bee thoroughout all the world.

There stood up one of them named Agabus. Many prophets came from *Ierusalem*, yet but one *Agabus* acquainted with this famine. The body is one, and hath many members, and euery member his seuerall office, that one may not say to another, I haue no neede of thee. So is it with the Church which is the body of Christ, who of euery Christian is a member, and these members haue their seuerall gifts, some of doctrine, some of exhortation, some of prayer, and so forth: and God hath thus giuen his gifts by measure that one might haue need of another. *Ioseph* hath a great gift, that can ex-

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pound the kings dreame as soone
as hee heares it, *Gene. 41. 51.* But
God hath giuen *Daniel* twice as
much knowledge, for hee not on-
ly expoundeth *Nebuchadnezzars*
dreame, but shews the king what
the dreame was which the king
himselfe hadde forgotten, *Dan.*
2. 28.

Our sauiour Christ the founda-
tion of foundations had the full a-
boundance of all grace, for God
gaue him not the spirite by mea-
sure, *Iohn 3. 34.* & in him dwelleth
all the fulnesse of the godhead bo-
dily, *Collos. 2. 9.* but to other is gi-
uen grace according to the mea-
sure of the gift of Christ. *Ephe. 4. 7.*
The 12. Apostles which were 12
foundations, might excell one an-
other in gifts, as one stone might
bee more precious then another

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Neue. 21. 19: Bezaleel and Aholiab shall haue more skill in all workmanshipp then all other to make the tabernacle and the appurtenances thereof : *Exo. 31. 3.* He that contriues the House hath most cunning, though hee that cuts the Timber may bee a good carpenter : hee that drawes the knot hath most knowledge, though hee that digs the ground may be a good gardiner : the master of the worke is most expert, though hee which carrieth bricke and mortar may bee a good Mason. *Iethro* may see more in some thing then *Moses*, and therefore giue him counsell to iudge himselfe in hard causes, which cannot be decided but by consulting with god, and for other matters to refer the ouer to the inferior officers. *Exo. 18. 19.*

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the Prophets heere which came from *Ieruſalem*, were ſuch as they were, which did behold as it were from an high tower, things vnknewnto other; *Eſay* 21. 6. & therefore might be called *Sears* as they were, *1. Sam.* 9. 9. yet amongſt the but one *Agabus* ſeeth the famine that is to come. Let vs not enuie one another, but couet after the beſt gifts, and becauſe in the ſame profeſſion that may bee hidden from one, which is known to another, let not he which is able to reach other, diſdaine that other ſhould teach him. To harken is no let, but that a man may ſpeake: to ſpeake is no let but that a man may heare, therefore *Iob* ioyneth them together *Chap.* 34. 34. *Let a man of vnderſtanding tell mee, lette a wiſe man hearken to mee, let a man of vnderſtand*

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derstanding tell mee, there he is ready to heare: let a wise man hearken to me, there he is ready to speake: speaking and hearing cannot bee preiudiciall one to another. The Apostles were shepherdes, and therefore hadde a charge of all, *Mar. 16, 15.* they were sheepe, and therefore must bee looked to.

Paul chargeth the Elders: *Act. 20. 28.* with a care of themselves, therefore they must heare, and with a care of their flocks, therefore they must teach. The disciples may fall a sleepe, and therefore must bee awaked: *Mat. 26. 40.* The Cocke may awake *Peter*, and one Cocke may awake another, therefore lette *Eliab* bee *Elishas* head. *2. Reg. 2. 3.* Let him that sate in *Moses* chaire sometime sit

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fit at *Gamaliels* feete . And thus much of the meanes by which this famine was made knowne vnto *Agabus*, and onely to *Agabus*.

The ende followeth , which was that hee might signifie the same vnto the people. The Prophets were as it were of Gods priuie counsaile. *Amos* 3. 7. The counsaile of earthly Princes must bee kept secreete : great affayres neuer haue good successe , when they are discovered before they take effect : therefore *Alexander* communicating a secreete to *Euphestion*, tooke his signet from his finger , and sealed therewith *Euphestions* lippes , shewing thereby what hee expected at his handes. The king , sayeth *David* to *Abimelech*, hath commaunded mee a certain

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certaine thing, and hath sayde vnto me, let no man knowe where about I sende thee, and what I haue commaunded thee: I, *Sam.* 21:2. But it is not thus with the counsell of God, the king of kings and Lord of Lordes. The Priest shall die if his sound bee not heard whē he goeth into the holy place, *Exod.* 28.35. As hee is a husbandman, because hee must dresse the Vineyarde of the Lorde, that it might bring forth fruit. *Luke* 20.9 and a buylder, *verse* 17. because hee must make the bodie of the people a Temple fitte for God to dwell in: so is hee a messenger, *Ioel* 3.23. because he must carie tydings. *Esay* 52. *chapt.* *verse* 7. and he hath discharged his dutie, and done his message best, that can say with *Paule*, I haue kept nothing

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nothing backe, but hath shewed to
you all the counsaile of God. *Act*
20, 27: Let not *Aarons* oyle, re
vpon his head, but runne down
on his beard, and go down to the
verie skirts of his clothing. Let
him that is a candle tinded after
warde light an house. Let *Go*
without meanes beget *Paul*, *Act*
9: But let *Paul* be a meanes to win
other, and if he be a generall deb
ter, *Rom. I, 14*: let him bee ready
to discharge his debt, *ver. 15*, and
desirous to preach the Gospel, be
cause it is the honour of the Apo
stle, 2, the power of God, 3, the
saluation of the people. *Ver. 6*: Let
Stewardes dispose their maisters
goods to their gaine, Let the ser
uant be blamed that hides his tal
lent: *Mat. 25, 30*: Let the fierie pil
ler go before the children of Israel

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to the promised land, *Exod: 13, 21*
Let them preach which are bid
to preach, when they see that
they which are suspended, and put
to silence, *Mat: 7, 37. Act: 5, 40*, can
not hold their peace.

Moisture in spring remaines
not still in the place where it
breedes, but hasteneth to the wa-
tering of drier soiles. The running
rivers fill vp the emprie places, as
they passe by them. The Moone
sendes her light vnto the worlde,
which she hath borrowed of the
Sunne. A good stomacke recey-
uing in the meate, sendeth out
nourishment with verie good
proportion, to euerie member of
the bodie, and *Agabus* receyuing
from God more knowledge then
other, imparts it to other. Thus
you see the ende why the Lorde
makes

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makes knowne to *Agabus* thing v
which hee purposeth to bring
passe: see also a litle the end wh
Agabus hath in opening to teach
people the counsell of God.

Ministers are fishers of men. *Matt.*
4.19. to drawe them out of the sea, a
of this worlde, wherein they are
drowned, & as the fishers are w
shing their nets, *Luk.* 5.2: so shoul
they cleanse their wordes from
temporall gaine, from vainglorie
and from flatterie, as *Paule* doth
1. Thess. 2.5,6. concerning gaine:
(saith he) we neuer vsed colour
couetousnesse, God is record: con
cerning glorie, wee sought not
praise of men, neither of you
of others: concerning flatterie, we
speake not as they that please men
but God which trieth our hearts
neither yet did we euer vse flatterie

riple

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thing words: but is it thus with our
gatherers? God forbid but that there
should be some, whose drift is to
catch men, as it is, *Luk. 5, 10.* who
labor with *Andrew, Iohn. 1. 41.* to
draw their brethre to see the Mes-
sias, and to beat down the wals of
Jericho, like the snowe which beate
downe the walles of *Jericho, Ios. 6.*
but hee which onely leuels at
this marke, is a rare man, a verie
phoenix, & flies alone, so few there
be that seeke to beare him compa-
inie: but to speake more generallie,
some fish for gaine, to see if they
can take a Parsonage, a Prebend,
a Deanerie, a Bishoprike; and
when they haue caught the fish,
with so many fishes as they can hold,
they lay away their net, & wil fish
no longer: which pope *Iulius 2.* ob-
serued, & therefore being requested
to

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to make one Gylos a learned
Frier Cardinall, to which in-
tent when it was alleaged that
the man hadde learning and pre-
ched dilligently. Nay quoth the
Pope, that is the onely reason why
I cannot make him Cardinall, that
hee maye continue preaching
still, which hee would not if hee
were Cardinall, being farre from
that dignitie and custome of the
state. The naming of a Frier brings
to my remembrance the story of
a monke to beare him company,
not much vnlike this, alwaies co-
ffing his eies to the ground, at last
for his great humilitie was made
Abbot, being Abbot he looked
loft, saying hee looked downe
ward before, to see if he could find
the keyes of the Abby gate, now
hee had founde them hee would
look

Concerning a Famine.

looke no longer, but carry his countenance according to his calling. It is not thus with *Agabus*, he gropeth not for gaine, for hee telleth them of a generall want shall come vpon themselves. Other hunt after praise, these vse colours of vaine affectation, braue their speech, & set it out with far sought words, allegoricall matters, with which common vse is not acquainted, prune their syllables, mince their phrases: giue these men a plaudite as the people do to *Heracl*, saying: *The voice of God and not of man*, *Act*, 12. 22. you are for their tooth: let them not haue this, you shall haue no more of them, they are *Chameleons* alwaies gaping because they liue by the aire, vessels with two handles, you may carrie the by the eares, whither you list.

C

Windmills

The Prophecie of Agabus

Windmills that make no meale
but according as the blast ende-
reth: it is not thus with *Agabus*
heetels thē plainely of that which
might breede in them a general
dislike.

Other vse flattering words, and
when they know that the people
like the Prophet which will pro-
phesie to them of wine & strong
drinke. *Micah. 2. 11.* tel them plea-
sant talke and speake of their com-
modities, and that *Jeremie* becau-
he doth otherwise, shall be thre-
tened: *Ier. 11. 21.* & railed at, as *Ier.*
43. 2. When they consider this
say, they follow the counsel of the
people, *Psal. 30. 10.* speake flate-
ring things vnto vs, prophesie
rors, threaten vs not by the word
of God, tell vs not of iudgement
and with the false prophets. 2. *Cro.*

Concerning a Famine.

18.11. They declare good with
one accord and a generall consent,
& with *Balaam* would faine speak
that which might bee pleasant to
Salacke, who therefore changed
his standing twice. *Num. 23. Agabus*
doth not thus, who prophesies
but twice in all the Scripture,
and both times of iudgements,
once vppon one man, hee taketh
Pauls girdle, and bindeth his own
hands and feet, saying: *So shall the
Iewes binde this man that oweth this
girdle, Acts 21.11.* and this place
tellethe aforehande of a generall
plague that shall heereafter over-
run all the Nations of the world.
Thus the holy ghost acquainteth
Agabus with the purpose of God,
that hee might acquaint the peo-
ple with it, & he signifieth y^e same
not for profite or glory or such

The Propheſie of Agabus

like, but foreſheweth the puniſhment (which other prophets alſo haue obſerued, in ſetting downe Gods iudgement to come) for theſe reaſons hereafter following

First that wee may know that the puniſhments that befall vs, come not by chaunce or haphazard, but becauſe they are foretold by God: they come from God as a rod for our offences, and a ſcourge for our finnes. The Lorde is the Biſhop. 1. *Pet.* 2. 25. which goeth his viſitation, ſometime in mercie, and then he ſaith, *I wil come in vnto him: Reu.* 3. 20: ſometime in iuſtice, and then he ſaith, *I will come again vnto him. Reu.* 2. 5. 19.

Secondly to teach vs patience, if the Dice bee already thrown, and the chaunce giuen, the gameſter is content to take the poynt the

Concerning a Famine.

thed dice affordeth : if we know
the miserie that will befall, wee
must arme our selues with pati-
ence against they fall, not so much
grudging that our case is no bet-
ter, as comforting our selues it is
no worse. One reason of *Iobs* great
impatience, was the sodaine ru-
shing in of afflictions, *I was in*
wealth (saith hee) *Iob* 16. 12, and by
and by God turned the Wheele,
and brought all my buildings of
much ioy, to a castle of com down:
hee presently set mee as a mark to
shoote at, his arrowes compassed
me about, the arrowes of the al-
mightie were in me, and the ve-
nom therof did drinke vp my spi-
rits.

Thirdly, God will haue his
iudgements foreshewed, to shew
his patience before hee punish,

The Propheſie of Agabus

that wee might haue ſpace and
time to repent : I reade of a Cap-
taine, who alwaies when he laide
ſiege to any citie, would the firſt
day ſet vp a white tent in token of
mercy, the ſecond day a black tent
in token of ſeueritie, the third day
a red tent in token of bloud , to
ſhewe if the inhabitants would
not yeeld , hee would vtterly de-
ſtroy them: *Theodoſius* the Empe-
rour ſuffered not his men to at-
ſault any towne before ten daies
were paſt, cauſing this proclama-
tion to bee made vnto them, that
he graunted theſe ten daies to them
end they might accept the taſte of
his clemencie, before they had ex-
perience of his power. God is
man of warre, the Lord of hoſts
his name, he can beſiege our Ci-
ties, ſcale our wals, ſacke our bul-
warks

Concerning a Famine.

warks, set all his creatures in battaile array to charge vppon vs, and scatter the wings of all the battels we are able to make against him: but first he causeth a trumpet to be blowne to giue warning, sets vp his seuerall tents, giues many daies respit, sendes his heraldes with wordes of defiance, to proclaime open war against vs, and this hee doth that wee might follow the practise of the weaker King: *Luke 14.31*. While wee know he is yet a great way off, send embassadors vnto him, and desire conditions of peace.

When *Iacob Gen. 33.* seeth his brother *Esau* come against him with foure thousand men, a greater power then hee is able to resist, hee prouideth to meete him, and to appease *Esaus* wrath,

The Propheſie of Agabus

takes a preſent with him and delivers it: *Eſau* ſeeing the great humilitie of his brother, is not now the ſame man he was, but altered as much as the fleſh of *Naaman*, when hee hadde waſhed in *Jordan*: 2. *Reg.* 5. for whereas before hee did diſgrace him, *Gene.* 27. 36. nowe hee doth embrace him: whereas before he purpoſed to take him by the throat & kill him, now he falleth vpon his necke and kiſſeth him. The Scripture wiſheth vs to take that courſe with our god as *Iacob* doth with his brother, firſt to meete God, and this is *Amos* counſell, chap. 4. 12. for whereas hee had ſaid God had burnt them with hunger ſmit them with blaſting and mildew, with peſtilence, & ſo forth, thus wil I do vnto thee ſaith he O *Israel*: becauſe I will do
this

Concerning a Famine.

this vnto thee, prepare to meete
thy God, O Israel. And then do we
prepare to meete God, when we
gird our selues, and lament, as it is,
Ioel 1, 13: when wee go to acquaint
our selues with God, as it is, *Iob* 22
21. Then do wee carry a present
with vs, when we take vnto our
selues wordes, and turne to the
lord, as it is, *Hos.* 14. 3. when with
the *Israelites*. 1. *Sam.* 7. 6. We draw
water out of our hearts, & powre
it out before the Lord, when with
Marie, *Luke* 7. 38: wee stande wee-
ping, and be desirous that our eies
which haue been as windows to
let sinne in, should be as doores to
let sinne out: then do wee offer it
vp, when we kisse the Sonne, as it
is, *Psal.* 2, 12. and render vnto him
the fruit of the lips, as it is, *Heb.* 13,
15. Thus doing, when the Lorde
seeth

The Prophecie of Agabus

feeth our great humilitie, our teares
which he put into his bottel, which
our hearts do melt, hee ceaseth
with *Esau* from the fiercenesse of
his wrath, and will not suffer his
whole displeasure to arise: but if
wee abuse his patience, and take
thereby occasion to sinne, we shall
know that his iudgments, which
haue feet of wooll, & come slowly,
haue armes of brasse, and strike
surely. If faults be suffered in hope
of amendement, yet after,
hope bee none, howe shall there
bee sufferance? forbearance is not
quittance, though God take dayes
for a time, yet he payth truly at the
length, the longer the wicked run
on the score, the harder will be
the reckoning when the pay-
ment come: they long swimme
their sinne, but it is to make them
sinking

Concerning a Famine.

sinking more sorrowfull: all the while God is patient, and puts vp our sinnes, hee is lifting vpp his blowe, and a stroke or blowe, the higher it is lifted the heauyer it falleth, and when God hath tried vs a while with mercie, seeking our good and cannot bowe vs, hee will vse seueritie, and breake vs in peeces like a Potters vessell.

Lastly, God wil haue *Agabus* reueale the iudgements he mindeth to send vpon the worlde, to take from the worlde all excuse of ignoraunce, as if the Lorde should say, come hither *Agabus*, thou seest the sinne wherevnto the worlde is inclining, men begin to giue themselves to all kind of ryot and excesse, the drunkard makes in his body a sink, the glutton

The Prophecie of Agabus.

glutton a dunghill, I will deale
with them as a mother doth with
her childe, when once he begin-
neth to play with his meate, shee
takes his meat from him. I wil call
a famin on the land, and break the
staffe of bread, men shall bee hun-
grie, and thirstie, their soule shall
faint in them, the people shall
crie for bread, and all plentie shall
bee forgotten, and because they
shall not say, had we knowne that
thou didst mind in such grievous
sort to afflict vs, we would haue
stricken our hearts with the roo-
pe of repentance, beaten downe the
pleasures we delighted in, rased eu-
ill actions, corrected vntamed
desires, and beene enemies to the
disordred will of the soule, the a-
mendment of our liues shoulde
haue beene as *Moses*, and stande in

Concerning a Famine.

the gap to turne away the wrath
from vs: because, I say, they shalbe
without excuse, stand vp *Agabus*,
and signifie to them from me, the
famine that is to come, tell them
I wil send not a dearth, when some
men may haue plentie, if they will
pay deare for it, but a famine, and
a great famine, like the famine of
Samarita, 2. *Reg* 6. when they shall
not get meate for money: not in
one Countrey alone, for then the
plentie of one might supplie the
penurie of another, but the fa-
mine shall bee generall in euerie
quarter: stande vp *Agabus* and
tell them this: let thy words be as
lightning and go before, and my
iudgement as a thunderclap shall
follow. And *Agabus* stood vp and
signified by the spirit, that there should
be a great famine ouer all the worlde. If
God

The Propheſie of Agabus

God in this ſort open his mouth
to ſpeake, before hee liſt vp his
hand to ſtrike, let none plead
ignorance, nor yet blame God
though his iudgements fall vpon
them: Let not the ſtanders
blame the Archer, though they
row hurt the, when he that ſhooteth
cries, away, away, before the
arrow comes: for the careful
warning ſhould haue made them
preuent the daunger that was
in hand, which alſo came to paſſe
vnder *Claudius Ceſar*. Mans wrath
may be eſcaped by ſeeking refuge
or flying from it: but if gods wrath
be kindled, whither ſhall we flee
he will find vs out in the top of the
higheſt, or bottom of the deepeſt
places in the world: *Pſal. 139*, of *Agabus*
whom ſhall we run for refuge from
the woman, when the famine

extrem

Concerning a Famine

extreame, shall run vnto the king,
saying, *Help me, O Lord the king*, the
king himself must answere, *Seeing*
the Lord doth not succour thee, howe
should I helpe thee? 2. Reg. 27. Gods
threatnings therefore must not be
thought as scarcrowes, or bulbeg-
gers, to fray children withall:
for God is a fowler, and if hee
settes a snare, he will not take it vp
before hee takes vs in it. *Amos*
3. 5. If a Trumpet be blowne in the
Citie, shall not the people tremble?
If the Lion roare, who will not
bee afrayde? But because a Lion
roareth not in the Forrest, when
hee hath no prey, nor a Lions
Whelpes crie out of his denne,
if hee haue taken nothing, nor
Agabus threaten, except there be
some great occasion, nor the fa-
mine come, as it doth in the time of

Claudius

The Prophecie of Agabus

Claudius except it bee sent for. *Iris*,
vs a little see, what sinne especiall
it was, that went to call for it. *unif*
was truly said of *Claudius*, which name
was vntuly spokē of Christ. *Malam*
11. 19. *Behold a glutton and drinker of*
wine. If *Ieroboam* sinne, he made with
Israel to sin: if the squared stone
slip downe, a number of litle ones
follow after. The life of the king
is a white for the Court, and nobled
lity is an aime for the people. Lord
degrees leuell at markes of high
perfection: whereupon I inferre
that gluttonie and drunkenness
reigned at this time. Gut was
god, the paūche was a powder
trib, the bellie a coupe, a Poulter
coupe, or rather a *Noahs* arke, vided
tailed with I know not how many
nie kinde of creatures: whervpon
I note that to bee true, which

The Propheſie of Agabus

Isa. 11. 13. Wherby a man ſin-
neth, by the ſame alſo he ſhall be
punished. In Iewry was God knowne,
his name was great in Iſrael, hee gave
his law vnto Iacob, his ſtatutes and or-
dinances vnto Iſrael. He had not dealt
with other nations, neither had the
other knowledge of his law. But
when they deſpiſed his word, and
in thoſe that brought it beate one,
ſlaid another, ſtoned another,
and threatned that the Kingdome
of God ſhould be taken from them,
and giuen to a nation which ſhould
bring forth the fruits thereof.
Act. 21. 42. which came to paſſe
when the word of god was remo-
ued from them to the Gentils. As
god did deale in the olde Church
with the Iewes, ſo in the newe
church with the Ephesians, vpon
whom God did ſhine by the light

D

of

The Prophecie of Agabus
of his Gospell, and they were
first glad, that the light did spring
vp to them which before did sit
darknesse and in the shadowe
death, but when they forsooke
their first loue, God threatened
remoue the candlestick out of his
place, *Reue. 2. 5.* & was as good
his word, when hee put out the
candle, which done, they fell
sleep, falling sicke of sundry hea-
lies, died at last of the plague
Mahomet. As God brings a famine
of his word, when men are as-
were ouergorged with it: so he
brings a famine of bread, when men
prepare bread for laughter, *Ecc. 10.*
19. when their facietie wil not suf-
fer them to sleepe. *Ecl. 5. 11.* When
they eate the Lambes out of the
flocke, and calues out of the stall,
Amos 6. 4. eate vntil it come on

Concerning a Famine.

at their nostrils, and bee lothsome
vnto the, as it is *Nam. 11. 20.* When
men which shuld be sober are be-
come trencher-men, not tarrying
till hunger ouertake them, but
preuenting it by an artificial appe-
tite, so sawcing their meates, that
they turne substance into acci-
dent, and nature into art: when
mē I say are come to this passe that
their greedines knoweth no mea-
sure, and variety exceedeth all the
bounds thereof, then God in to-
ken of reuenge, sends a scarcitie,
that mē shalbe glad to eate in time
for strength, & not for drūkennes,
as it is *Ech. 10. 17.* & do what they
can their moutlis shall not make
their flesh to fin, as it is *Eccle. 5. 5.*
thus was it with the prodigal child;
Luke 15. And thus with *Claudi-
us* who was made Emperour

The Propheſie of Agabus
of Rome, *An.* 42. and raigned 13
yeeres and nine moneths: of this
ſamin ſpeaketh *Suetonius in Claud.*
Oroſ. 7. cap. 6. Thus was it with the
world at this time, but the puniſh-
ment being generall, I marke thy
iudgements O Iudea, more then
the calamitie that befalleth other
natiōs, becauſe as it appeareth ver.
7. you being before more bleſſed
thē other, are now more diſtreſſed
then other: if thou didſt ſow, thou
didſt find the ſame yere an hundred
fold in eſtimation, if thou ſowedſt
a little ſeed, but an handful of corn,
and that on the mountaines, nay
on the top of the mountaines, the
fruite thereof did ſhake like the
trees of *Libanon*, thy threshing
laſt vnto the vintage, and the vin-
tage to the ſowing time, the plow
man did touch the mower, & the
tread

Concerning a Famine.

reeder of grapes him that sowed
the seed. When one kind of fruit
was ripe another followed, and e-
very one in course: thou didst eate
thy bread in plenteousnes, eate the
old store, and carry out the old be-
cause of the new, & so didst laugh
at death, because thy greatest wat
was store. But see an alteration, thy
land, this thy most fruitfull land is
made barren, the meate is cut off
before thine eies, ten women doo
bake their bread at one Oven, and
deliuer thy bread by weight: if
thou sowest the seede of an *Homer*,
which is 100. pottles, it yeelds but
an *Epha*, which is but 10. pottles,
thou hast but 10. of $\frac{1}{100}$. & loose
the principall, thou dost gage out
thy lads, thy vineyards, thy houses
because of $\frac{1}{100}$ famine, & dost howle
for the wheate and the barley, be-

The Propheſie of Agabus

because the haruest of the fieldes
perished: but let me tarry a little
our own land, & leaue Iudea till
I come to it in the verse following.
God embraced our land so kindly,
that we suckt the sap of wealth from
branche and roote. The fruit of
our ground was blessed, for God
crowned y^e yeere with his good-
nesse, the Lord did heare the hea-
uens when they desired raine for
the earth, the heauens did heare
the earth, the earth did heare the
corne, & the corne did heare man,
and that same blessing did come
vpō vs which god promised to Is-
rael, *Thou shalt lend to other nations,
but shalt not borrow of any. Deu. 28.*
but of late, specially this last yeere
the ground hath not yeelded vnto
vs her strength, *Bashan* is wasted
and *Carmell* and the flower of *Lib-
banon* is wasted, Gods creature
hau

Concerning a Famine.

hane bin deafe, because God him-
selfe hath bin as one that heareth
not, so y^e we haue bin constrained
to borrow of other natiōs, but are
not able to lende any. Thus God
hath punished the seed of our soile
for the sin of our soule, & because
our folly hath bin in the blossom,
our fruit hath not budded out of
the earth. *Sodome* was destroied,
but fulnes of bread a sin of *Sodom*,
still continued, men haue farced
their bodies & starued their souls:
nature is not the Cater; frugalitie
the pursebearer, not hunger the
cooke to assigne the diet. There
was but one *Bel God* but many bel-
ly gods, which haue said in effect
with the Epicures', *Let vs eat and
drink, for to morrow we must die.*
Quaffing hath bin the only grace:
men haue misspent their time in
bibing & shaking hāds ouer their
licour

The Prophecie of Agabus

licour profoundly, carowled he
hundreds hope, drowned the
soules in a gallon pot, made the
bellies quagmires, & their breasts
to smell like brewers aprons, they
haue loued the wine bottles, all
as *Hos. 3. 1.* made themselves sick
with flagns *Hos. 7. 5.* drinke what
in bowles, *Amos 6. 6.* & transgrew
by it. *Hab. 2. 5.* In *Assaerus* time they,
changed vessel after vessel and
dranke wine in aboundance. *Hos. 19.*
but they dranke by an order
none might compell: but since
they drinke without order, enforce
one another, giue their neighbors
drinke, and make him dronke
so, as *Hab. 2. 45.* Sette thy foote
mine and drinke to the soule
such a body, and the health of my
lord or Lady, and by drinking to
healths they drinke themselves out

Concerning a Famine.

ed health, they doo carrowse it,
th which they say is a Dutch worde,
ethd the English of it may be this,
can drinke all the drinke out of the
thor, al the money out of his purse,
all the wit out of the head, and all
sine honestie out of the bodie, and
v what is a clean carrowse. These fel-
rowes if they may haue the bur-
ther, care not though (as it falleth
anout, *Gen. 40.22.*) the baker be han-
dled vp. Thus because men, as
though they had the ear marke of
no probates follow the same sinnes
with full saile, to which *Claudius*
and other in the world had bound
themselues apprentices, no maruel
though now also the Lord dooth
of the like corection. Misericō-
meth not forth of the dust, neither
doth affliction spring out of the
earth. *Iob. 5.6.* but our fruitful land
is

The Propheſie of Agabus

is made barren for the wickednes
of them that dwell therein. *Pſ. 107*
34. The earth our mother is out
of heart, dead and barren as the
wombe of *Sarah*, & God hath
rotted the ſeed, pinched the blade,
ſhaken the eare, that it hath not
answered our expectation, neither
vnder the ſaile, in the mill, in the
dough, or in the oven, & that curſe
is come vpon vs, which *Iob* ſpe-
keth of *cap. 31. 40*: for thiſtles grow
in ſtead of wheate, and cocke in
ſtead of barley. In the ninth of
Matt. ver. 37. The harueſt is great,
but the labourers are fewe, the
Lorde there ſpeaketh by way of
compariſon, comparing the num-
ber of the elect to a plentiful har-
ueſt. But to ſpeake ſimply of our
tyme, the harueſt is ſmall, and the
labourers are many: ſmall, I ſay
for

Concerning a Famine

for though the mower hath filled
his armes, & he that bound vp the
sheaues his bosome, yet the yeel-
ding hath not bin like the increase
of other yeares. Speake by way of
comparison, and pray the Lord of
the haruest to send forth labourers
into haruest. *Matt. 9. 38*, but speake
simply, and pray the Lord of the
haruest to sende forth a plentifull
haruest for the labourers to bring
into the barne: and if we see that
our praier goeth vp, & Gods mer-
cy commeth downe, that our land
bring forth her wonted increase,
then sinne no more, least a worse
thing happen vnto thee. *Iohn: 5. 14*
Let vs hereafter vse sobrietic, not
liue to eate, but eate to liue, and
taking our portion fitte for nou-
rishment, content our selues with
it: since *Iob* speaketh of appointed
food,

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food, *Isa. 23. 12.* and since nature
is content with little, & grace will
lesse, let vs bee measurable of feed-
ding, measurable in drinking, nei-
ther of too sparing, then of too
berall a diet: and thus much of the
famine foreshewed to *Agabus*, by
means of the spirit, to the end that
hee might signifie the same vnto
the people, & brought in the date
of *Claudius*, because of excess.
The effects follow.

Then the disciples, &c. We are debtors,
not onely to God, to whom
we owe loue and obedience, but
debtors to our selues, debtors to
our neighbours: to our selues we
owe mortification of the carnall
affections that are in vs: wee are
debtors to the flesh, saith the
apostle, that we should not liue
after it: but we are bad paymaisters
either

Concerning a Famine.

either not at all discharging this
debt, or else putting it off from day
to day, saying of the temple of our
body, as the Jewes of their temple
Mat. 1. 2. The time is not yet come
to build the house of the Lord. To
our neighbours, besides the loue
of the hart. *Rom. 13. 8.* the instruc-
tion of the mouth. *Rom. 1. 14.* wee
owe good works, & the blessing
of them which are readie to pe-
rish should come vpon vs, as vpon
Iob, cap: 29. 13. but mens harts are so
hard frozen, that the shining Sun
of pitie cannot thaw them, and e-
uery mans song is, I am nearest my
selfe, and so they scrape and scratch
and heape, & lay vp for them and
theirs, and being as brasfe & iron,
turne both hand and heart cleane
away, when pitifull suit is made
vnto them for some comfort, or
else

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else they say come againe another time, whereas they haue nowe no help them: it is not thus with the Disciples in this place, but they stay them vppe with their liberallitie, which are more distressed then themselves, and being like the *Macedonians*. 2. *Cor.* 8. in great afflictions are prompt to helpe others. The first thing then that we note in them, is a readinesse without delay, to teach vs as soone as wee knowe that extremitie, to relieue the necessitye of our brethren: the birde droupes in the hande while the head considers whether hee shall let her go, or hold her stil, and the good worke dieth in the birth, when we thinke can I spare it or no, shall I giue it away? &c. Delaying holdfasts are like a badde paymaister, who know-

Concerning a Famine.

the knowing that hee must pay the
debt, yet bragges with the mo-
ney in his purse, a day or two be-
fore, like him that goeth to han-
gering, he delayth as long as he can,
and when he commeth to moun-
ting vppon the ladder, falleth to
preaching at euerie steppe. Zache-
e making his will and Testament,
at Luke 19. 8: payeth his debts, gi-
uing foure-fold restitution, where
hee had vniustlie taken, and be-
queatheth legacies the halfe of
my goodes I giue to the poore:
hee sayeth not, I haue giuen as a
bragger, or I will giue as a de-
layer, but I do giue, as his owne
executer: some fewe will giue
in health, but more in sicknesse,
almost all of abilitie after death,
will haue manye Gownes, or
such and such a Dole gyuen.

A

The Prophecie of Agabus.

a gift after death is lead, in sickness is filuer, in health is gold, but with the disciples here not to tar, but arise and meet a righteous portion in the teeth, & be intreated before wee bee asked, is a iewe which cannot be esteemed. When we are in aduersitie, wee think men can neuer come time enough to succour vs, let vs take this measure for other. Perfect cōpassion is to preuent the hungry, ere the begger desire vs. Charitie is not perfect, when crauing exhorteth vs.

Beneuolence is then full of grace and goodnesse, when it hath besides the quantitie, readines without prolonging spoken of, 2. Cor. 9. 5. Secondly willingnesse without grudging, *vers. 7.* The forms of these qualities wee haue seen

Concerning a Famine.

in these Antiochians by the circumstance of the time, the better we shall perceiue, if wee consider that they had not a law to compell them, nor yet a precept from the higher powers, commanding the to send succor, as they would aunswere to the contrarie at theyr perill, but when they knewe the famine waxed very sore at *Ierusalem*, of their own accord euery mā purposed to sende succour. If *Zachee* be ready to receiue Christ, and therefore comes from the tree hastily, let him also bee willing to receiue him ioyfully. *Luke 19. 6.* When the scripture commandeth the matter of goodnesse, it sets out the maner of doing good, that we might not sinne in the maner, as if it commandeth to heare, to reade, to suffer, to pray, to giue, it teacheth

E cheth

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cheth howe to heare, *Mar.* 4. 24.
howe to reade, *Matth.* 24. 15.
howe to ſuffer, *Matth.* 5. 10.
howe to pray, *Luke* 11. 1. howe
to giue, *Philemon* 14. To giue rea-
dily is to doo good, to giue wil-
lingly is to do wel. A man may ſin
in doing good, but cannot offende
in doing well: *Abimelech* doth ill
but with a pure heart, *Gen.* 20. 5.
Contrariewiſe, a man may doo
good but with a bad minde, and
thus hee that doth good againſt
his will doth euill, lette therefore
a forewarde gift & voluntarie of-
fering meet together, let readie-
neſſe and willingneſſe kiſſe each
other, go hande in hande like
friendes, arme in arme like man
and wife, be as *Hercules* two twins
liue and die together.

The Diſciples. He that planteth

Concerning a Famine.

a vineyard should eate of the fruit,
hee that feedeth a flocke, shoulde
taste of the milke: there must
needes be a famine of the bread of
life, by staruing the ox that shuld
treade out the corne. The church
of *Antiochia* beeing planted by
the Church of the Iewes, as ap-
peareth in this Chapter, and
these Disciples as good schollers,
having learned the word of God
of the brethren in Iudea, are ve-
ry willing, yea, hough *Opus & v-*
sus bee readie to knocke at theyr
owne doore, to doo good and
to distribute to those which had
instructed them, assuring them-
selues they coulde not offer
their sacrifice on a better Altar.
Lette all therfore generally, if
they haue not hardened their
faces

E 2

The Prophecie of Agabus

faces, as it is *Pro.* 21. 29. Fill their faces with shame, as it is *Psal.* 83. 16. which spoyle the Lord in tithes & offerings, as it is *Mal.* 3. 8. especially lette cormorant Patronages which crop & girdle the maintenance of ministers, drinke scornfulnesse like water, as it is *Iob.* 34. 7. and couer themselves with their confusion as with a cloake as *Psal.* 109. 29. It were in these dayes good friendly dealing, when a Patron lifts a clark up to the window, he would say, I will let out this benefice to the third manay would he would but say concerning the benefice, as one harlot doth to another concerning the child, *1. Reg.* 3. 26. Let it be neither mine nor thine, but diuide it. But they will say, the Apostles were poore, *Paul* wrought with his hands

Concerning a Famine.

hands, and these haue the deuoti-
on of *Iudas*, when he spake of the
oyntment, hee was a theefe and
bare the bagge. I would to God
there were not as bad day theeues
as night theeues, which grinding
the faces of the churchmen, carrie
all the tithes into their owne
barnes. There were neuer so ma-
ny benefices without charge, as
there are nowe charges without
benefices. The foxes spoken of
Eam. 2. 15. haue eate vp sheepe and
shepheards both, and the mer-
chants which haue broke into the
Church haue done more hurt by
bringing in ignoraunce and A-
theisme, then those which Christ
whipt out of the temple. In the
10. of Luke vers. 30. He that went
down from *Ierusalem* fell amongst
theeues, but now hee that will go

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vp to *Ierusalem* (you knowe my
meaning) shall fall among theeuen
which will rob him of all. You
shall haue a Patron or *Chapman*
who hath bought an aduouson
which saith, I wil giue a presentac
tion, but he will giue like the de
uill, *Mat. 4. 9.* he will giue with
conditions as this, you may thresh
the corne in the Parsonage barn
to auoide suspition, but if you will
lette it be solde to my best commo
ditie, contenting your selfe
with the straw, which is the grea
ter part, and small tithes which are
a priuie thing, you shall haue my
presentation. The very name of
a Parson carrieth meate in the
mouth, and will gette you credi
wherefoeuer you come.

Thus with his craft hee cau
seth him to yeelde, and hee go
eth

Concerning a Famine.

much into a liuing as an oxethat go-
euent to the slaughter, as a foole to
You the stocks for correction, or as a
man hede hasteth to the snare, not
knowing that hee is in daunger,
enticeeing presented, heethinkes his
dearthing good siluer, and there-
withore holdes vppe his beake, soares
in the aire, speakes bigge, the rod
of pride is in his mouth, as it is
will *Prov. 14.3.* Examine him of his en-
mourance, he will not *Sticke* to lie,
selfout pumpe out one after an-
gret other, hee thinkes truth is like
a garment, and the lesse hee vse
it, the longer it continues: you
shall heare him vse hunting
the othes, and swere by no beggars he
comes as freely by his liuing as
any man in England. Thus
like a landhounde hee cares not
go howe much hee spendes his
eth

E 4 mouth

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mouth though he smell nothing
for circumstances shewe, that hee
like a simple silly asse must beare
the burden, and yet bee content
with a durtie stable: but you mar-
uel that such a Symonist is suffered
to continue his living, since laws
haue well provided to the con-
trarie: I tell you the iuggling
bartering is now so close, that
neither Hooke nor Crooke can
pull him out at the doores, that
thus hath come in at the Win-
dow.

Where shall you finde an *Agabus*, a Patron like *Abraham*,
that beares such an heroical mind,
that hee will not take so much as a
threed or a shoo-latchet of *Melchizedech*, *Gene .14. 23*? Where shall
you finde a *David*, a patrone like
David who wil bridle his affectio,
and

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and though he be overcome with thirst, yet will not drinke of the water brought vnto him, if it bee fetcht with the venture of blood?

2. Sam. 23. 16. Where shall you finde a *Peter*, a patron like *Peter*, who, if *Simon* offer mony, will be at defiance with him, and say, Thy mony perish with thee. *Act. 8. 20*?

Where shall you find such a patron as was *Henry* the fourth, who when some offered golden mountaines, other great booties, out of the Abbey landes, other more seruice to the common wealth then was accustomed for the Abbey of Fulde, called vnto him one *Ruzelin*, a Monke, who came to the Court about the businesse of his house, at the commaundement of the Abbot, and neuer dreamed of any such thing, and putting the
pastorall

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pastorall staffe in his hands , first
named him Abbot , and prayed
the rest both Souldiers & Monks,
to consent to his election. I con-
demne not all, I knowe there be
manie good men which preferre
the giftes of the minde, before the
gifts of the purse, which mislike
the bishop that is a *Balaam*, the pa-
trone that is a *Iudas* , the minister
that is a *Magus*, which quicklie
cast them off that come farre , and
bring golde with them , because
the celestiall shining starre refuse
to bee their guide, & among those
let the right honourable the Lord
Keeper that nowe is , haue the
chiefest place , who regarding
more *Simon Peters* preaching,
then *Simon Magus* bagge, singles
out such to bestowe preferments
vpon them, which haue of good

con-

Concerning a Famine.

continuance beene brought vp in
Naioth, I meane the schooles and
Vniuersities, which were first
planted to bee nurseryes of Pro-
phets. 1. *Sam.* 19:20. If patrones
would fetch their light from this
Torch, and patronesses take their
woorke out of this Sampler,
then shoulde men bee gyuen to
dignities, not dignityes to men,
then oh, then howe well would
it bee with our Church? There
woulde bee as little seeking af-
ter benefices as nowe there is
greedinesse to get them, men
woulde rather labour to deserue
liuing, then bee bolde to procure
it: but such is the iniquitie of this
latter time, into which wee are
fallen, that I am verily perswaded
that spirituall promotions are as v-
sually sold of most mē, which haue
them

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thē to bestow, as horses in Smith
field, and solde as garments by the
drum, to those which offer money
for them: There was no
Citie (saide *Philip of Macedon*) so
surely defended, whereunto an
Asse laden with golde might not
enter: so, *sed reprimo me*, and returne
again to these disciples which in
this place take a cleane contrary
course, hereby shewing how
much they esteeme the Gospel of
Christ, because they send succour
to the place from whence it came.

- *To send succour to the brethren.*
Some are brethren by nature as
Pharez and Zarah, borne both of
Tamar, *Gen. 38. 30.* some by consan-
guinitie, which are of the same fa-
milie: so *Laban* calleth *Jacob* his
brother, *Gen. 29. 15.* though hee
were his sisters sonne, *ver. 13.* some
by

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by Nation, so *Paule* calleth the
Iewes his brethren, *Rom.* 9. 3. some
by profession, so the Christians in
this place call brethren: brethren
not onely bicause they are made
of one God, *Mal.* 2. 10. came all
out of the loynes of one *Adam*,
but because they are called to the
same inheritance, the kingdome
of heauen. *Luke* 12. 32. The verie
name of a brother or kinsman is
a sufficient argument to stirre vp
compassion. VVhen *Laban* heares
tell that one *Jacob* his sisters sonne
is come into the countrey, he runs
to meet him, embraceth him, and
kisseth him, and bringeth him to
his house. *Ge.* 29. 13. VVhen *Hester*
is fatherlesse, & motherlesse, *Mor-*
decai, because she came of his vncle
takes her for his owne daughter.
Hest. 2. 7. *Pauls* heart melteth vpon
the

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the Iewes his brethren, and therefore would redeeme their reiecti-
on with his owne damnation. Ro-
9.3. Israel must not detest an Edom-
ite, because he is his brother. De-
23.7. nor Edom detest an Israelite
because he is his brother. *Amos*
11. if nature worketh thus in those
which are brethren in the flesh
shall not *Grace* rouze vp pitie to-
wardes our brethren in Christ
There is a maruellous neare con-
iunction between the faithful be-
cause they are members one of an-
other. 1. *Cor.* 12. Do good therefore
(saith the Apostle) *Gal.* 6. 10. to all
but especially to the household
of faith. do good to all generally
for true vertue sets it self on work
in respect of none other end then
of it self. *Non est magni animi benefi-*
ciū dare, & perdere, sed perdere, & da-

Concerning a Famine.

It argues not so valiant a minde
to giue a benefite and loose, as to
reioyce a benefite, and giue againe. A
man will sowe his ground againe
his yere in hope of good increase,
though the last yere he had but a
bad crop. *Sinon demus vt homini,*
amen vt homines. If we giue not to
Christians, yet let vs giue, because
wee are Christians: though wee
inde little kindnesse in other, let
us not loose it in our selues: but
specially wee must bee good to
the houholde of fayth. *Ioseph* lo-
ueth all his brethren, but *Benia-*
min with a more speciall loue, and
therefore he shall haue a messe by
him self, *Gen.* 43. 34. as *Jacob* loueth
Ioseph more then al his sons. *Ge.* 37. 3
God maketh his sun to shine vpon
the good and bad. *Matt.* 5. 45. but
such a brightnes shall ouer shine his
people, as

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as if seuen Sunnes did giue light
one time, *Is.* 30. 26. God loues
the dwellings of *Iacob*, but moueth
the gates of *Zion*, *Psal.* 87. 2. These
godly are vessels of gold, *2.Tim.* 2. 20. Therefore the Lord makes
speciall account of them. Where
God hath set his heart, there
man set his delight: therefore *David*
said, all his delight was vpon
the Saints in earth, and vpon such
as excelled in vertue. *Psa.* 16. 3. and
therefore the disciples here send
succour to the brethren. If the dis-
ciples here giue a voluntarie offer-
ring, and as it seemeth of their
own penury, then let them which
haue superfluitie, consider of the
needie, and the rather for that
these distressed times, a speciall
commandement hath come from
the higher powers, to inioine

Concerning a famine.

highlight it. That inequality is diuelish
nes where one surfeitheth, another is
mehungry. 1. *Cor.* 11. 21. that equalitie
This commendable where one mans
im. plentie supplies another mans
akes want. 2. *Cor.* 8. 14. If Christ became
her poore to make vs rich, let vs of
re leaue riches spare somewhat to the
e. D. reliefe of his pouertie: we thinke
vp. it theft to take away another mans
such goods; yet is it no lesse sinne to
. and take from him that hath; then
end not to giue to him that want. We
e. di. cannot abide to heare that our
off. hands should bee imbrued in our
the brothers blood; yet he kills a man
hid. that suffers him to perishe for
f. the want of foode; when hee may
at. relieue him. Let mercie fol-
cia. lowe Iustice. *Matth.* 5. 7. Let
from iustice pay debts; and then mer-
the eye giue part of that which re-
F maineth

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maineth, the rich man hath. *Luk* 12. 17, when hee saith hee hath nowrowme to lay his fruits: for poor mens bellies are barnes, in which he may put the extraordinarie increase of his corne: and because the generatiō of the righteous are to God as the apple of his eye God loueth them as *Iacob* doth *Ioseph* aboute his other sons. *Gen.* 37. let not y^e prophet vpbraide vs with this, that we haue not bin sory for the affliction of *Ioseph*. *Amos* 6. 6.

Brethren which were in Iudea. The land *O Iurie*, was as the garden of *Eden*, *Ioel* 2. 3. Blessed of the Lord was thy land for the sweetnesse of heaven, for the dew, and for the depth lying beneath, and for the sweet increase of the Sun, and for the sweet increase of the moone: not onely the valleys did stande so thicke

Concerning a Famine.

Thicke with corne, that they did
showte for ioy, and sing, but the
hills were compassed with glad-
nesse, and the mountaines did
bring peace vnto the people:
Sweet was the top of thy ancient
mountains sweet were thy old hills.
Flumina sã la Tis, iã flumina nectaris ibant,
Thy land did flow with milk and
hony, euery place was full of the
riches of the Lord, but now the
heauen aboue thee is as iron, and
the earth as brasle, there are no
fields of offrings, the seede is rot-
ten vnder the clods, the garners
are destroied, & corne is withered,
so that when a man seeth the little
increase of thy ground, he would
think that thou had deit with it, as
Abimelech did with *Sichem*, sowed
salt in it. *Iud. 9. 45* let vs learne here
not only not to promise our selues

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continually prosperitie, not onlie
not to place our chiefest felicitie
in any outward blessings we do
enjoy, but especially this, not to
make the meanes an Idoll to the
Gods power vnto, or fetter his
graces to it. If thou considerest
the constitution of thy bodie, and
see that GOD hath given thee
strength to labour and take paine,
and that thou risest while it is yet
night, and girdest thy loynes, and
in the morning sowest thy seede,
and in the euening suffrest not thy
hād to rest, yet trust not too much
in thy labour, for it may be thou
shalt euen wearie thy selfe for ve-
rie vanitie, sow the wind, and reap
the whilewind, for thou seest ma-
ny rise vp early, & late take rest, &
eat & bread of carefulnes, yet they
neuer thrive, for neither is he that
planteth

Concerning a Famine.

placeth any thing, nor he that wa-
roth, but god that giueth increase
1. Cor. 3. 7. Therefore *Iacob* though
hee had taken great paines, yet a-
scribeth nothing to his labour, but
all to Gods blessing. *Gen. 30. 30.* If
thou art in health, and hast a good
appetite to thy meat, and thy table
furnished with all maner of cates,
trust not too much in the vanitie
of thy dishes. for he that can make
Daniel fat in flesh, and in good ly-
king with pulse and water, *Dan. 1.*
15. can kindle his wrath against *Is-*
rael, while the flesh is yet be-
tweene their teeth. *Num. 11. 33.* or
it goeth downe, hee can viterly
broke the staffe of bread, giue
men their desire, but send leannes
& withall into their soule, the
Floore, and the Winepresse shall
not feede them, they shall eat

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but not haue inough, drink & not
be filled: and they shalbe as 7. euill
fauoured kine in *Pharaohs* dreame,
which were still lean though they
had deuoured the fat kine, & like
the thin eares which were still with-
thered, thin, and blasted with the
East wind, though they had eaten
vp the fuller corne. *Gen.* 41. There-
fore the Prophet affirming that all
things wait on God for meat, saith
God filleth them not with bread
but with blessing. *Psa.* 124. 28. for
it is not the bread of it selfe, that
nourisheth, but the grace of the
word infused into it: as it is not the
running water it selfe that helpeth
the disease, but the vertue of the
herbs that are boiled in it: If God
haue punished thee with sickness
honor the Phisition. The few
were to blame who though they
would

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would not esteeme Christ as God,
yet ought to make some reckning
of him, because he cured so manie
diseases. *Luke 4. 40.* but trust not
too much in earthly Phisitōs, for
the woman may spend all she hath
upon phisitians, & not be the bet-
ter, but the worse. *Mat: 5: 26.* And
Galienus the Emperor wil giue his
phisicion *Fabatus* a sum of mony,
not for that hee had cured him of
the Sciatica, but because he should
no more medle with him. If thou
hast friēds, trust not in thy friends,
let not man trust in man, and make
flesh his arme, and withdraw his
heart frō the Lord. *Jer: 17: 5.* let not
Israel trust in Egypt, the Egyptiās
are men, and not God: *Is: 31: 3:* and
as a brokē reed which wil run in-
to their hād if they leā vpō it: trust
not in thy horses, they are flesh,
and

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and not spirite; *Esay.* 31. 3. a vaine
thing to laue a man. *Psal.* 33. 17. Do
not sacrifice to thy net, *Hab.* 1. 16.
Stick not with the rich man: *Luk.*
12. 19. to thy wealth, Much goods
for many yeares. Leane not vpon
thy house it shall not stand: do not
hold thee fast by it, it shall not en-
dure, but be as the house of a Spi-
der, which is to day & to morrow
swept away, *Iob.* 8. 14. Do not pro-
mise to thy self plenty, if thou hast
a fatte soile, for *Iudea* in this place
whose very hils, & tops of moun-
tains were very fruitfull, *Ioel.* 3. 18
is made so barren, that other pla-
ces must send succour to it: com-
monly the clay dooth serue the
sand, but of late yeares, the sande
hath serued the Clay, and our
Dorsetshire, and other drie coun-
treys haue beene some stay to
farre

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farre more fruitfull places. Our
God can bleise his curses, hee can
make *Colloquintida* ranke poyson
to nourish the children of the pro-
phets, 2. *Reg.* 4. 40. Hee can make
our daies to be light, and the same
God can curse his blessings. *Mal.*
2. 2. make our meate to be poison,
our table a snare, our prosperitie
our ruine, turne out light into
darknesse, our life into death: and
can turne the Wildernesse into
pooles of water, and the drie land
into watersprings, can also turne
the flouds into a wildernesse, and
the springs of water into drinesse,
and Iudea a fruit full land into salt-
nesse and barrennesse, for the wic-
kednesse of them that dwell ther-
in. When therefore we haue al the
meanes which might serue any
way to do vs good, our best way
is

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is to spread handes abroad before
the Lord, as *Iacob* doth, *Gen.* 43. 14.
Hesiodus will haue the husband
man lay his hand vpon the plough
raile, there he must vse the meanes
hee will haue him further to make
his vowes to *Iupiter* and *Ceres*,
before hee ploweth or putteth in
his seede: there must hee pray
God to blesse the meanes. In
warres *Ioshua* must muster his men
and sette them in array, and stretch
out the speare in his hand, *Ios.* 8.
this is to vse the meanes: hee must
further remember, the name of
the Lord his God, *Psa.* 2. 8. that he
may blesse the meanes. When the
waues threaten the shippe, lette
the marriners cutte the ropes and
cast anchor, *Acts* 27. 30. there is
the meanes of safetie, and further
with the disciples crie helpe Lord.

Mat.

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Mat. 8. 25. a prayer for safetie. Oyle was much vsed in *Palestina*, and counted medicinable, *Mar.* 6. 13. *Luke* 10. 34. Therefore the Elders when they visited the sicke must vse oyle, and as well praier as oile, *James* 5, 14. if thou art hungerbit, knowe the Disciples go to buye meate, *Ioh.* 4. 8. but knowe againe that Christ blesseth the meate, *Mat.* 14. 19. by the first learne to receiue Gods creatures as a meanes to refresh thy bodie, by the latter, to begin thy meale with praier, and end it with thanksgiuing: if thou had bad or leane ground, as it is *Num.* 13, 21. good it with thy pot or with thy fold, fallow it, twifallow it, bring it into heart, husband it in the best manner, make it as fat as this *Iudea*, yet for al this because it is in God to choose whether it shall

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shal yeeld a curse or a blessing, th
flies or wheate, cockle or barley;
this and so in al other thy actions,
let this bee as it were the foote of
thy song. *Prosper thou vpon vs the
work of our hands O Lord, prosper
thou our handie worke.*

*Purposed to send succor, which thing
they also did.* Before the hand bee
stretched out to giue, the heart
must bee touched with compassi
on, else almes is not accepted, and
when wee are touched with pitie
rie, then must we giue also, else to
say *God helpe thee* and not to giue, is
but a mockerie, *James 2. 16.* The
disciples therfore in this place, first
pittie with their hearts, and then
open their hands: concerning the
heart, where God likes not the gi
uer he likes not the gift, if he had
cast off *Cayn*, he regards not his of
fering

Concerning a Famine.

bring Gen. 4. 5. and where hee li-
keth not the heart that moueth, he
liketh not the giuer that bestow-
eth. God accepts not the offerings
of the Iewes, *Mal. 1.* not onely be-
cause they are vnable as the blind,
and lame, and sicke, *Leuit. 21. 22.*
but offered vnlawfully, with a
minde and conscience polluted.
Tit. 1. 15. I haue no pleasure in
you, saith the lord of hosts, *Mal. 1.*
10. neither will I accept any offe-
ring at your hands: as if he would
say. I haue no pleasure in the fou-
taine, I will none of the streame:
the seed is infected, I will none of
the crop, I mislike the root, it hath
no good nicce, I will none of the
fruit, it hath no good taste, I will
not drinke of the wine is drawen
out, the vessell is mustie from
whence it commeth: I iudge not
the

The Propheſie of Agabus

the heart by the worke, but the
worke by the heart. To the
cleane all things are vncleane: be
the water neuer ſo faire, it is de
led that paſſeth through a myer
ſpring: as the Iewes therefore
ſhould haue ſifted their ſouls and
conſciences when they ſacrificed
to the Lord, ſo doothe Diſciple
heere enter into themſelues, and
ſhewe y^e their liberality commeth
of a charitable minde: when they
go about to ſacrifice to their bre
thren, it is not glorie ſtirres them
vp as it doth the hypocrits, *Mat. 6*
2. nor yet gaine, *Claw me and ile claw*
thee, but the meere neceſſitie of
their brethren, when they conſider
der their want, in charitie they
they purpoſed to releue them
neither doth their determination
die while it is yet *Embrio*, but
berry

Concerning a Famine.

the pittie beeing conceiued bringeth
worth action, for the text saith,
They did send succour, the charitie
of the countrey is I pittie thee, God
bless you, men will not open their
purses and their purse together, but
let your heart as a iudge sit on the
bench and giue the charge, then
let the hand go to worke, let the
heart bee in tune, then let there be
confort of the other members:
let the heart bee a secret treasurie,
as a larder or pantrie in an
house, and fetch from thence that
which is wanting to others.
let the heart bee as the poyze of a
clocke, and turne all the other
members as Wheelles one way,
let the heart loue, lette there
be loue in word and tongue, *Ioh.*
18. let there be the deed & truth
of loue, *Luke 3. 11.* let the plentie
of

The Prophecie of Agabus

of the fruite shewe the planting
of the tree. *Psal.* 1. 3. and the faire-
nes of the blossome the goodnesse
of the roote.

Euery man according to his abilitie
In euery thing a golden meane is
good vertue, running past the
goale for slownesse, exceeding
brightnesse dazeleth the sight,
well as darkenesse obscureth the
obiekt: if gifts be too big, then art
thou a waster, if they be too small
then art thou a niggard. When the
tabernacle is made, the rich bring
golde and siluer, the meaner for
brasse and gifts of lesse value, *Ex.*
25, 4. When the Israelites giue ci-
ties to the Levites, euery Tribe
must giue according to his inhe-
ritance, *Num.* 35. 8: Rich men cast
great gifts into the treasure, but
the poore widow but two mites,

Luke

Concerning a Famine.

Luk. 21. 1. In this place the disciples
which haue much, giue much,
they which haue litle, giue of that
litle. We say not, giue as we giue
Mat. 6. 11. but forgiue as we for-
giue. *uer.* 12. for we may and must
alwaies forgiue. Giue alwaies we
need not, nor cannot: and when
facultie can stretch no further,
good will is taken in good part, he
that doth what he can, can shewe
no greater liberalitie. Grand ene-
mies of this beneuolence, are
couetousnesse and prodigalitie:
the couetous man is like churlish
Naball, who will not giue a peece
of bread to succour king *Dauid*. 1,
Sam. 25. 11. he himselfe wanteth as
well that he hath, as that he hath
not: & how can the greedy mind
carie any disposition to spend vpon
G other,

The Propheſie of Agabus

of the fruite ſhewe the planting
of the tree. *Pſal.* 1. 3. and the faint-
nes of the bloſſome the goodneſſe
of the roote.

Euery man according to his ability
In euery thing a golden meane is
good vertue, running paſt the
goale for ſlowneſſe, exceeding
brightneſſe dazeleth the ſight,
well as darkeneſſe obſcureth the
object: if gifts be too big, then art
thou a waſter, if they be too ſmall
then art thou a niggard. When the
tabernacle is made, the rich bring
golde and ſiluer, the meaner ſo
braſſe and gifts of leſſe value, *Exod.*
25, 4. When the Iſraelites giue
ties to the Leuites, euery Tribe
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ritance, *Num.* 35. 8: Rich men con-
tribute great gifts into the treaſurie, but
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Concerning a Fa'mine.

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which haue much, giue much,
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haue any disposition to spend vpon
G other,

The Prophecie of Agabus

other, since hee counts that
which he bestoweth vpon himself
The prodigall man on the other
side, because he hath suffered su-
perfluous expences to surmount
his reuenues, is cōpelled by ne-
cessitie to take from others, hee
not as a litle spring rūning alway
but standing vpon reputation, la-
uisseth and lasseth for a time, and
is drie in the end as those brooke
Iob. 6. 16. To auoid these extremi-
ties lay not vp without measure
lauish not without meane.

Sic uteretur, ut alieno non indige-
as, In such sort guide that which is
thine owne, that thou needest not
beg of another? Sin not against o-
thers by giuing too litle: sin not
gainst thy self by giuing too much
God giueth riches, let not cou-
tousnesse hoord them vp: let not
prodi-

Concerning a Famine.

prodigallie cast them away, but
the liberalie bestow them accord-
ing to euery mans abilitie.

*And sent it to the elders by the hands
of Barnabas and Saule.* What more
delightfull to the care then good
musicke? what more vnpleasant
then much noise, & no concord?
what more acceptable before god
or profitable before man the good
orders, daily & duly obserued: the
disciples therfore thogh they are
bountifull in giuing, yet will not
haue euery one be his owne car-
rier, catch & latch what he cā, but
wil haue the elders, the gouernors
of the church called *elders*, of their
age (among whō the apostles had
the chiefeft place) vnder whom
the deacons were appointed for
this businesse. *Act. 6, 3.* to deale as
they think cōuenient in the distri-
bution,

The Prophecie of Agabus

bution, to be as *Ioseph*. *Gen. 41. 16.*
& opening the places wherein the
store is, deliver it out to hungr-
sterued souls. And besides, to shew
that prouision for the poore is a
matter of no small account, they
make choise of such men to carrie
their beneuolēce, as were of very
good estimation: *Barnabas* a good
man, & full of the holy ghost and
faith: *Act. 11: 24*, and *Saul* a wor-
thy seruant of God, a chosen ves-
sel to beare gods name before the
Gentils, *Act. 9: 15*. & those like the
doue which *Noah* sent out of the
ark. *Ge. 8, 9*: hauing fulfilled their
office, returned again frō *Ierusalem*,
and are now gone vpto the high
& heauenly *Ierusalem*, whither he
graunt we may ascend which did
spend his blood for vs. To whom
with the father, &c:

FINIS.